



Leaves of Healing



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THE MANGER *First Step To The Cross*

by Earl L. Minton

It was Christmas Eve in Korea. A woman in labor walked through the snow to the home of a mission-friend where she knew she would find help. A short way down a road from the mission house a deep gully spanned by a bridge. As the young woman stepped forward, birth pains overtook her. She realized she could go no farther. She crawled under the bridge. There, alone between the trees, she gave birth to a baby boy. She had nothing with her except the heavy padded clothes she was wearing. One by one she removed pieces of her clothing and piled them around her tiny baby — around and around, like a protective cocoon. Then, finding a discarded piece of burlap, she hid it over herself and lay extended beside her baby.

The next morning the missionary came across the bridge in her jeep like a Christmas basket to a poor family. On the way back, as she neared the bridge, the jeep stalled and died, out of gas. Stepping out of the jeep, she started to walk across the bridge and heard a cry beneath her. She crawled under the bridge to investigate. There she found the tiny baby, but hungry, and the young woman, frozen to death.



The missionary took the baby home and cared for him. As the boy grew, he often asked his adopted mother to tell him the story of how she had found him.

On Christmas Day, his 12th birthday, he asked the missionary to take him to his mother's grave. Once there, he asked her to wait a distance away while he went to pray. The boy stood beside the grave with bowed head, weeping. Then he began to disrobe.

As the astonished missionary watched, the boy took off his warm clothing, piece by piece, and laid it on his mother's grave. "Surely he won't take off all his clothing," the missionary thought. "He'll freeze!" But the boy stripped himself of everything, putting all his warm clothing on the grave. He knelt, naked and shivering in the snow.

As the missionary went to him to help him dress again, she heard him cry out to the mother he never knew: "Were you colder than this for me, my mother?" And he wept bitterly.¹

When Christ came, He stripped Himself of every royal garment and entered into our world of hatred and cold indifference. The Apostle Paul wrote:

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

Jesus was rich in glory. He is Light and He dwelt in light. If a person may not look for long at the sun without going blind, how much less may a sinful person see God and live? If the face of Moses shone with the glory of God after being in God's presence just a few days so that the children of Israel could not look upon it unveiled, of how much greater glory would be that of the Son of God? Yet, when Jesus entered our world, what did men see? Except for those with the eyes of faith, they saw only a tiny baby, needing to be fed and cared for like any other baby.

In the carpenter shop at Nazareth, what did men see? They saw a young man with calloused hands and sweat-stained clothing, trying to earn a living for his mother and younger brothers and sisters.

When the men of Nazareth heard and saw Jesus preach in their synagogue, what did they see? They saw a man with less formal education than themselves, and of poor parents, trying to teach them something of which they thought they already knew far better than he. They saw a person of questionable birth from their own home town, claiming to be the long promised Messiah. In their eyes Jesus had to be crazy or under Satanic power.

When Jesus entered this world, He so stripped himself of His glory that only a very few, with the eyes of faith, caught a glimpse of that glory. On one occasion only did three of His disciples see something of His glory, as on the mountain they awoke to see Jesus transfigured before them, speaking to Moses and Elijah.

"Though He was rich, yet for our sakes He became poor, that we through His poverty, might be rich."

One of the most misunderstood facts concerning Jesus is that when He entered our world, He stripped Himself of all dependence on His own power as God. He became completely a man. The only difference between Jesus and all other men is that Jesus was sinless. Being sinless, He enjoyed a more perfect and continuous fellowship with God. He was completely filled with and controlled by the Holy Spirit. All that He said, all the miracles He performed, and all other things that He did were under the guidance and power of the Holy Spirit.

A most helpful study in the New Testament is the relationship of the Holy Spirit to Christ. Over and over again you will read statements like the following:

"But if I cast out demons by the Spirit of God, . . ."

"God anointed Jesus of Nazareth with the Holy Spirit, and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him."

"And Jesus, being full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness, Being forty days tempted by the devil."

"My doctrine is not mine, but His that sent me."

"I do nothing of myself."

"I can of mine own self do nothing."

Because Jesus stripped Himself of His divine power, depending fully on the Holy Spirit for every circumstance in life, He has set for us an example — as we too, may be filled with that same Holy Spirit for power in service.

By stripping Himself of His divine power, He became vulnerable to the insults, rejection, and cruelty of men. While still a young child, Herod sought His life.

Jesus also knew what it was to be hungry, thirsty, and tired. While traveling from place to place there were many times He had no place to lie down, other than on the hard ground. At other times, so many came seeking healing that He had no time to relax or to eat. Although His time of ministry was experienced the insults and rejection of those who refused to believe in Him. He was, at times, roughly handled by those who should have been His friends. He also knew the terrible temptation of Satan to choose an easier path to glory.

Suffering the most intense agony in the Garden of Gethsemane and longing for the encouragement of prayer and companionship from His disciples, He found them sleeping. He was betrayed by one of His closest companions, denied by another, and in the hour of His greatest need, "all forsook Him and fled."

He was taken captive by His enemies and given a mockery of a trial. He was brutalized, mocked and nailed to a cross to die as a common criminal, along with other criminals.

He could have called ten thousand angels to slay His foes and set Him free . . . but He died alone for you and me. This is the grace of God.

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." II Corinthians 8:9.

The Manger was the first great step in humiliation that led to the Cross and to glory. He died that we might live in Him, by Him, for Him, and with Him . . . forever.

How silently, how silently,
The wondrous gift is given!

and imparts to human hearts
 the blessings of His heaven.
 We may hear His coming,
 but in this world of sin,
 the meek souls will receive Him still
 as dear Christ enters in.

The opening illustration was taken from the
 Coastal Evangel, 1974, and reprinted in
 "Words" in December, 1977.

There were all the Wise Men
 who lived in Bethlehem?
 Now that there were "wise" men
 (Herod sent for them.)
 There were the Priests and Scholars
 who had surely seen the Star?
 Only ones who followed
 were those who came "from far."

The Wise Men saw the glory
 and knew that Christ was born;
 Angels brought the Message
 to the Shepherds on that morn;
 The lowly Shepherds hastened
 with the news to Bethlehem
 when Herod sought the Baby
 none had ever heard of them!

What of all the "wise" men
 and skeptics of today,
 they miss the Star to guide them?
 Though it shine upon their way?
 Though our ears be deaf to Angels
 have heard the tidings clear,
 has sent to each His Shepherds . . .
 is it we do not care?

Phyllis R. Foster

The inspiration for this poem came
 from a sermon given on Christmas morn-
 ing, 1966, at Rosemount Missionary
 Church in Montego Bay, Jamaica.

He announced the birth of the
 Jesus? His Father — God!
 He sent a whole chorus of angels
 to announce that blessed event.

When the fullness of the time
 came, God sent forth his Son,
 made of a woman, made under the
 law, to redeem them that were
 under the law, that we might receive
 adoption of sons."

— Galatians 4:4,5

IN MEMORIAM

Henry Williams,
 Zion, November 26, 1978

Mrs. George Messick — ("Hazel"),
 Washington, December 2, 1978

Dedication of C.C.C. Library



Pictured at the Library Dedication, l. to r., Marcia Otterbacher, assistant librarian, Ellen Buntrock, librarian, Pastor Roger Ottersen and Mark Cook.

It was with great joy that on November 19th, Pastor Roger Ottersen dedicated the Christian Catholic Church Library in a room beautifully remodeled for that purpose. It had formerly been housed in the Church Parlor, but with limited shelf space there, a change was needed. Funds for remodeling another room and the purchase of shelves and other equipment were made possible largely through the Teddy Cook Memorial Fund. Thelma (Mrs. Mark Cook), affectionately known as "Teddy", was an avid library participant until her death this past March 21st. Though greatly missed, her memory is cherished and the fund established in her memory to be used for the library, will continue to be a blessing down through the years.

The library is now stocked with good books for the entire family. Also, where more than two or three books of the same title are given to the library, the extra copies are shared with our other church libraries, both in the United States and abroad.

Five years ago Overseer Carl Lee approached Ellen (Mrs. Paul) Buntrock to head up the library and she graciously consented. Ellen not only volunteered her own time, but developed a wonderful group of workers to share the load. Some of those who have been most faithful in giving time to process books or

serve as librarians before and after church services include: Ruth Hacker, Sara Barton, Joy Nenonen, Marcia Otterbacher, Melberta Cole, Kathy Colwell, Jan Storey, Sherry Storey, Becky Deming, Lynda Suttie, Jean Marshall, Josephine Peterson and Donna Thompson.

In preparation for the new library, Duane Thompson, electrician, installed the fluorescent lights. Kathie Snyder, Kathy Lasaitis and the Hannah Circle made the beautiful decorations, and many others provided and served refreshments at the Library Open House, following the Dedication Service.

Good reading awaits you at the library. Come and be blessed.



Pictured l. to r. Jeff Cook, Mark Cook, Mike Cook, and Mrs. Glenn (Marlene) Hodek. Not pictured of the Cook family is Mrs. Gilles (Jennifer) Sanderson. A picture of Teddy Cook is on the wall surrounded by titles of the many books which were a blessing to her.

MISSIONS

"So we ourselves ought to support such people . . . to be fellow workers with them in the truth." *III John 8.*

LETTER FROM RANDY AND NANCY CAPP, CAIRO, EGYPT

Dear Pastors and Friends,

Our greetings and love to you in Jesus Name! Nancy and I are excited to be serving our Lord with you here in this area of His world. We thank you (and the Lord) for your prayers and support on our behalf.

You can well imagine that much has happened during the past weeks. Our week's stay in London was a wonderful experience. We spent a few days sightseeing but that was far eclipsed by the fellowship with the team of Operation Mobilization headquartered there. As you may know, God has entrusted them with a work of evangelism, literature distribution and training worldwide. They have been largely known for their ship the LOGOS which has been in operation for several years now. But recently God has given them another ship, the DOULOS, for increased ministry.

We've been given a rundown on what happens when the LOGOS or DOULOS pulls into a port. It is a beehive of activity with pastors conferences, evangelistic meetings, and literature distribution. It is also the home of personnel who go door to door (witnessing), and give open air concerts. It's all very exciting! Tuesday night was their team prayer meeting which lasted from seven until midnight. Oh, that our churches would pray like that!

The culture shock in London was nothing compared to the drastic change in Egypt. We arrived on Thursday, October 19th at 10:15 p.m. with the temperature still slightly over 80 degrees F.! We were met at the airport by Terry Ascott (from England) and Terry Ligon, a fellow artist from Kentucky. They had no trouble at all picking out a young American couple from all the Arabs.

We drove to Maadi which is about twenty minutes, south, right along the Nile. Maadi is one of the nicer

residential communities in Egypt. It is one of the few communities around with trees! There are many foreigners here, particularly Americans, who are involved in various aspects of the oil industry. We have already developed good friendships with some of them who are on fire, born again Christians.

While my days are taken up with working Monday through Saturdays, Nancy's days will be comprised of many things including taking care of some children one day each week, probably substitute teaching (there are plenty of opportunities for that) in the American school, and miscellaneous jobs. In addition, we are both settling into a new apartment, (furnished, two bedroom). It's the place God has set aside for us.

Our first evening here was really quite a shock, for just after getting into bed we heard the sound of gunfire from the street. We learned later it was men shooting vagabond dogs which populate the city. Later on we were awakened (about 3:00 a.m.) by the local mosque calling Muslims to prayer. They have a public address system which literally blasts the chants into the surrounding area. It was a good time to pray . . . to the living God.

We are very happy here and ask for the continued prayers for the anointing of the Holy Spirit on our lives and work.

Love in Jesus,

Randy and Nancy Capp

P.S. PLEASE NOTE: For the present time, all mail should be sent to us,

c/o Middle East Media
Box 82
DEERFIELD, IL 60015

MISSIONS MALAWI, AFRICA

The following is from a letter from Rev. G. W. Jeremiah, one of the former Christian Catholic Church pastors, now in fellowship with the

Mahon Mission and with us through them.

Dear General Overseer Roger Ottersen,

Grace and peace to you from our Father and the Lord Jesus!

I have written to thank you for the Missionary trip of Rev. and Mrs. Edgar Mahon. They came by air and landed at Chileka Airport on the 6th of September. Deacon Lingawo and I were there to meet them and gave them a warm greeting. They hired a motorcar and went straight off to Ntcheu where Rev. Mahon was to be guest speaker for a day and a half. We then went to Lilangwe, capital city of Malawi then on to Mauwere Village where we met so many people as well as the church leader, Rev. Samson Kapatu. We ministered there for a day and a half, then set off for Humba Village, also in Ntcheu District. The Leader there is John Chimaiba. We had one day of ministry there and were well received.

The following day we went to Salima to attend the funeral service of Rev. Ng'ombe who was an evangelist at Lilongwe Chapel. Rev. Mahon took the service and his ministry brought comfort to the hearts of us all.

We people of Malawi are thanking you for sending Rev. and Mrs. Mahon to us. They shared the Gospel with us bringing us great blessings. May God give to Rev. and Mrs. Mahon long life and blessing. Please pass our greetings to everyone there in Zion. May the Lord bless and guide you in your capacity as General Overseer throughout the world.

Love in Jesus,

G. W. Jeremiah

Zion Gospel Chapel, Mahon Mission
Box 30, Ntcheu
MALAWI, AFRICA

LEAVES OF HEALING

Dowie Memorial Drive
Zion, Illinois 60099

Roger W. Ottersen, Editor
Earl L. Minton, Associate Editor

For Praise & Prayer

WES AND MERYLIN BRIGGS, AUSTRALIA

Wes and Merylin Briggs serve with Wongutha Mission in ministry to Australian Aborigines.

Early in 1969, the Lord led me to apply for missionary service at Wongutha Mission Training Centre. I was accepted and moved to Western Australia from Melbourne. It took a few months to adjust to a new environment and get used to working with the Aboriginal people. Because of a shortage of staff at the time, I was in charge of the Dormitory where the students sleep. It was very difficult because I wasn't much older than some of the students at the

At the end of that year, Merylin and her family came over from the UK for a visit and while here, Merylin and I were engaged. We didn't see each other for almost twelve months and at the end of 1970 I returned to Melbourne so we could be married. After a brief honeymoon, we returned to Wongutha for a further twelve months. As the farm stopped taking students we felt led of the Lord to return to Melbourne to live.



Wes and Merylin Briggs, Stuart and Warrick

If you look at a map of western Australia, you will find the city of Esperance on the south coast on the edge of the Great Australian Bight. Wongutha is 20 miles north of Esperance. It is a rural area and Wongutha owns 2,000 acres of land. A farm this size in the Esperance area supports one family only. The area receives approximately 23 inches of rainfall, annually, and grows wheat, barley and oats as main crops. At the moment we cultivate about 400 acres. In addition we run between 2,500 and 3,000 sheep and 50 head of cattle. The farm is used to help supplement the income of the Mission as well as being a training school for the students.

The course we offer to the students covers two years with two 18 week semesters each year. Each semester has a different emphasis, as follows:

- (a) Workshop — basically welding and mechanics;
- (b) Machinery — most types of farm machinery including tractors;
- (c) Construction — building construction and welding;
- (d) Stock — poultry, pigs, cattle and sheep.

Our personal involvement in the work has varied over the past three years. When we returned in 1975, there were no students and our time was taken up doing maintenance on the buildings. Wes was appointed Superintendent of the Training Centre in January, 1977. This took a lot of time doing office work and carrying out the necessary administrative work at the time. This past year it was decided to start a new branch of the work. We now offer apprentice type training to graduating students and older men who wish to better themselves. We will be doing contract building work in Esperance and the surrounding area. This will allow us to pay wages to the men while they are in training. At the moment we are building a new staff house which will be our living quarters

and office for this new work.

This has been an extremely busy year for both of us. Merylin, as wife and mother, is also "mother" to 12 to 14 students in their teens, most of whom have never known the love and security of a family. The washing, ironing and mending take up much of her time. There are numerous knocks on the door to be answered and many other things which consume time.

Wes, as house father, gets the boys up each morning and supervises duties before breakfast. He has a couple of students working with him each day on the work programme. We are available most evenings if the boys need to talk or desire to come into our home for companionship. We are also responsible one weekend in six for complete student supervision and cooking of meals, etc. This allows each staff couple five out of six weekends with their families.

Wes is also leader of the local church Youth Group which is a rewarding yet time consuming ministry. We have had no pastor for two years and the men of the church have been taking the services. Wes is chairman of the Diaconate, which, in the absence of a pastor, has greatly added to his responsibilities. As you can see, we are certainly doing "full time work for our Lord."



Ian Ward celebrating 16th birthday



Seven of the students: Bottom row, l. to r.: Phillip Curley, Wesley Dimer, Waverley O'Neil, Darryl Smith. Top row, l. to r.: Tony Fayekus, Wyvern Dimer, Phillip Barton.



Tony Fayekus receiving trophy from Supt. Brian Brissett as best all-around student.

In closing, I would like to explain our financial position. The Mission does not pay a salary. We receive accommodations and \$60. per month to apply toward basic needs such as petrol, food, etc. We greatly appreciate the contribution from the headquarters church. The Lord is certainly no man's debtor.

With Christian love,
Wes and Merylin Briggs, Stuart
and Warrick

Box 191
Esperance 6450
WESTERN AUSTRALIA

EMMALENA, KENTUCKY

Note: The following letter is from Minnie Joy and addressed to the Chapel Bible Class. For a number of years the adult Chapel Bible Class of the Christian Catholic Church in Zion has given toward the support of missionary Minnie Joy, who serves with the Scripture Memory Mountain Mission in Kentucky. This mission is directed to children and young people of the Kentucky mountain areas, having summer-time Vacation Bible School and camping programs. During

the school evangelistic year Chapel and Assembly programs are conducted in many of the schools.

Dear Friends,

Yesterday I asked the Lord to supply my need to make "budget ends" meet. Today I received your more than generous check of \$170.45. I cannot find words to express my gratitude to you and to our wonderful God who answers prayer. How precious to know that even before we call, He knows and cares. We offer praise and thanksgiving unto Him. You dear ones have been very faithful. May God bless and reward you as only He can.

Since camp, fall programs are moving along. Two weekend rallies and conferences for children, with the High School Conference scheduled for next weekend.

In October we had a ladies meeting with 155 in attendance; also a men's meeting with 54 present. We are grateful for every opportunity to spread the gospel. Thank you for praying!

In Christian love,

Minnie Joy
Bledsoe, Kentucky

Youth Choir "Slave Day"

Saturday, November 18th, was a day for helping people. Twenty-one members of the youth and handbell choirs became "slaves" to help anyone in need. Many "masters" gave donations as payment for their work. Several members of the congregation sponsored teams of slaves to work for slaves and others who could not afford to pay for work done.

Most of the work consisted of odd jobs around the home, raking leaves and washing windows and the Lord graciously provided sunshine and mild temperatures in which we were thankful. The "slaves" worked hard and their enthusiasm was matched by members of the congregation who supported their efforts. The \$370. proceeds will be used to help pay for Church sound equipment.

Timothy C. Allen
Director of Music Ministry

This We Believe

INTRODUCTION TO THE CHRISTIAN CATHOLIC CHURCH

SO GREAT SALVATION

Note: This is the seventh in a series of articles on the basic beliefs of the Christian Catholic Church, edited by Earl L. Minton.

One of the saddest pictures in the Bible is that recorded in the third chapter of Genesis. Adam and Eve, having disobeyed God, attempted to cover their nakedness with fig leaves, and in fear, were hiding from God. Yet there is a bright side to that picture — seen in the God of grace, seeking them out, clothing them in skins, and giving to them the promise of a Savior.

This new suit of clothes, given by God to Adam and Eve, tells a sad, yet glad story. God had told Adam and Eve that sin would result in death. They had sinned and were under condemnation of death. God came to them in grace, and

innocent animals were slain to provide a covering for Adam and Eve, giving to us a beautiful picture of the dear Lamb of God, slain for the sin of the world.

To the acknowledged sinner "salvation," is a most beautiful word. It is also the most all-inclusive word of the gospel. Dr. C. Scofield defined salvation as "the work of God, the Father, Son, and Holy Spirit, whereby the believer on the Lord Jesus Christ is redeemed from the curse of the law, justified, kept, set free from the domination of sin, sanctified and finally perfected in the image of his Lord."

There are three tenses to salvation:

PAST TENSE: We are saved from sin's penalty. Christ took our place in death, rendering full payment for our sin. The great work

this is JUSTIFICATION, and received by faith.

PRESENT TENSE: We are *being* freed from sin's power. This is the present work of the Holy Spirit in the life of the believer as he yields himself to Christ. The great word is SANCTIFICATION.

FUTURE TENSE: We shall be freed from sin's presence. One day we shall be with our blessed Lord forever. This, of course, is called, GLORIFICATION.

The word, "salvation," may include all of just a part of the three, and its specific meaning will be determined by the context.

To understand God's great promise for salvation from sin it is necessary to understand the meaning of the words through which He has chosen to reveal divine truth. Let us explore the meanings of some of these great words and how they are used in Scripture.

JUSTIFICATION is a legal declaration. God *declares* a sinner to be righteous, satisfied His law on the basis of Christ's righteousness, and on the basis of Christ's death in behalf of the sinner. The sinner is declared to be righteous, the guilt has been removed, and he has been made legally acceptable to a holy God.

Being justified freely by his grace through the redemption that is in Christ Jesus . . ." Romans 3:24. Also Deuteronomy 25:1.

REDEMPTION was a term often used in connection with slavery. It is the "setting free" by the payment of a price.

For as many as are of the works of the law are under the curse; for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law, to do them.

Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree;

that the blessing of Abraham might come on the Gentiles through Christ, that we might receive the promise of the Spirit through faith." Galatians 3:10, 13, 14.

I have sinned, and all are under the curse of the law which is death. Hanging on the cross — "hanging on the tree" — Christ became a curse

in our behalf. His death was full payment for the breaking of the law. He was without sin, therefore His death was not for Himself, but for others. Christ has redeemed us — set us free from the penalty of sin.

"Forasmuch as ye know that ye were not redeemed with corruptible things . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19.

THE BLOOD refers to life being poured out unto death.

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for our souls; for it is the blood that maketh an atonement for the soul." Leviticus 17:11.

Blood has no saving significance until it is shed as a sacrifice. The curse cannot be removed except through the shedding of blood — the pouring out of life.

VICARIOUS means acting on the behalf of another, becoming a substitute. Christ's death was vicarious for He died as our substitute. We deserved to die; He deserved to live. He died that we might live.

PROPITIATION is the act of rendering favorable the relationship between two parties — that which effects a reconciliation. Christ in His death honored God's holy law by enduring its righteous sentence in order that God could righteously show mercy to sinful men.

"Being justified freely by his grace through the redemption that is in Christ Jesus,

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

To declare, I say, at this time his righteousness, that he might be just, and the justifier of him who believeth in Jesus." Romans 3:24-26.

God as a righteous Judge must punish sin by death. Since Jesus paid the full penalty for sin, God can in righteousness forgive, save, and adopt sinners into His family. He is propitiated by the death of His Son, that is, He is satisfied that all the claims of the law have been fully met.

IMPUTATION is to credit another with something which is not personally his.

"For He (God) hath made Him (Jesus), who knew no sin, to be sin for us, that we might be made the righteousness of God in Him." II Corinthians 5:21.

Our sin was declared to Christ's account and His righteousness — a perfect righteousness — was declared to our account. God does not look upon believers as having a somewhat better righteousness than other sinners; rather He sees us "in Christ," clothed with Christ's perfect righteousness. That is truly "Amazing Grace."

RECONCILIATION is to cause to be friendly again — to bring back into harmony.

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.

Now then, we are ambassadors for Christ, as though God did beseech you by us; we beg you in Christ's stead, be ye reconciled to God." II Corinthians 5:18-20.

Because of the death of Christ as our substitute, God is reconciled to us. He offers us forgiveness of our sins, adoption into His family and all the other rich blessings this brings. However, we must also be reconciled to Him. This calls for repentance — a turning in our attitudes and actions from self unto God — and faith. "Faith" is a dependence on the trustworthiness of God.

SANCTIFICATION is a setting apart — a separation from sin unto God. Sanctification differs from justification in two ways: In justification, God "declares" the sinner righteous; in sanctification God "makes" the sinner righteous. In justification, it is a single act; in sanctification, it is a continuous process, never fully completed in this life. Sanctification is the working of the Holy Spirit in the life of the believer, bringing him more and more into the likeness of Jesus Christ.

"For this is the will of God, even your sanctification, that ye should abstain from fornication;

That every one of you should know how to possess his vessel in sanctification and honor." I Thessalonians 4:3, 4.

SALVATION MUST BE RECEIVED BY FAITH

Salvation is provided by the free grace of God, but it must be received by faith. God does not force anyone to be saved for God made man with a free will and He respects the individual choice of each person.

"For by grace are ye saved through faith; and that not of yourselves, it is the gift of God —

Not of works, lest any man should boast." Ephesians 2:8, 9.

One hundred fifteen times in the New Testament, salvation is declared to be by "believing" and thirty-five times by "faith."

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Revelation 3:20.

Jesus desires to enter into every life that He might deliver from sin and Satan, and give life, and peace, and hope, and power. Revelation 3:20 pictures Him standing at the door of each heart, knocking, seeking admission.

**Have you invited Him
into your life?**

ASSURANCE OF SALVATION

Can a person know that he has eternal life and that when he dies, he will go to heaven? Yes! God has given assurance in His Word that all those who truly believe on Jesus Christ have eternal life. God cannot lie, therefore we can depend fully on His Word.

"And this is the record, that God hath given to us eternal life, and this life is in his Son.

He that hath the Son hath life; and he that hath not the Son of God hath not life.

These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life . . . " I John 5:11-13a

Genuine love for others is one indication that a person has eternal life.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

I John 3:14.

The evidence of a changed life also indicates that one has been born again.

"Therefore, if any man be in Christ, he is a new creation; old things are passed away; behold, all things are become new." II Corinthians 5:17.

For good testimonies of salvation in the life of an individual and of a church, reads Acts 9 and I Thessalonians 1:1-10.

VERSES FOR MEDITATION

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." I John 4:10.

"But God commendeth his love toward us in that, while we were yet sinners, Christ died for us." Romans 5:8.

"For the love of Christ constraineth us, because we thus judge that, if one died for all, then were all dead;

And that he died for all, that they should not henceforth live unto themselves, but unto him who died for them, and rose again." II Corinthians 5:14, 15.



Bags of rice and groceries ready for distribution in the Caloocan Christian Catholic Church, Manila, Philippines.

REPORT FROM THE PHILIPPINE

Dear General Overseer,

Greetings in Jesus' Name!

Your letter with the enclosed love offering for the emergency needs of the typhoon victims was received last week and immediately the aid was distributed practically to all the members in Caloocan, Meyto, and Malolos. Almost all of them were affected by the typhoon.

Our brethren were very happy to receive the aid and once again they were assured that they are not alone in the cause of Christ and that the fellowship in Zion not only love them in words but in action.

Please extend to our brethren in the U.S.A. the heartfelt thanks of the Philipino brethren for their kind help.

I have also notified our people in advance about the bags of clothing that are coming. Needless to say that they are happy about it since clothing is one of their primary needs of our people.

May God bless you more abundantly.

Faithfully in Christ,

Pat Hermosilla

Elder in Charge

Christian Catholic Church — T. Philippines

"SONGS OF ZION"

RADIO LOG SCHEDULE

SUNDAYS:

12:30 p.m. WKZN — 1500 AM
Zion, Illinois U.S.A.
9:30 p.m. 3 U L — 530 AM
Warragul (Melbourne)
Australia

FRIDAYS:

10:05 p.m. G B S Radio
Guyana, South America

SATURDAYS:

9:00 a.m. KHEP — 1280 AM
Phoenix, Arizona
10:30 p.m. WKZN-FM (96.9 FM)
Zion, Illinois
Kenosha, Wis. U.S.A.
10:30 p.m. WMCB-FM (96 FM)
Michigan City, Indiana
U.S.A.

In Negotiation:

Far Eastern Broadcasting Co. — AM and
Short Wave Stations — Manila,
Philippines

Other Radio Ministries:

Worship Service Broadcast - Sundays
11:15 a.m. to 12:15 p.m.
WKZN-FM (96.9)
"Chapel-Time" of Zion Gospel Chapel
9:00 a.m. Sundays - WIMS
(1420 AM)
Michigan City, Indiana U.S.A.

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We love Him, because He first loved us. I John 4:19